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been living as common-law couples, to baptize and confess the unbaptized and unconfessed, rarely reach as many people in the more isolated barrios as in Caticugan. At least, in one specific case the mission was partly responsible for abandonment of the dulot by a Naga family.

Children of Caticugan can more readily get a formal education than the children of Casala-an or Apoloy. In these northern communities the parents who wish a complete elementary education for their children must make arrangements to room and board them in the poblacion. For the children of Caticugan school is only a short walk from home. The young people of Caticugan have greater access to newspapers and magazines, to the poblacion reading center, and the radio, than the youngfolk of the northern barrios where illiteracy is prevalent.

The barriofolk, particularly the younger generation, are very sensitive about being called "country hicks" by their more sophisticated poblacion friends. For example, one reason why most young people of Caticugan dislike abaca clothing is that the homewoven material is a symbol of a rustic. To the better educated residents of the poblacion the dulot is a "pagan practice" and most of them have no scruples about ridiculing those who practice it. As a result many of the barriofolk are ashamed of the dulot yet not convinced that it is safe to abandon it. Stories of those who have stopped the dulot without any serious consequences are matched by tales of persons who have fallen ill for the same reason.

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